



# Youth

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Lesie May 64

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GREETINGS EXCHANGED  
BETWEEN POPE PAUL VI AND  
METROPOLITAN JOSEPH SLIPEY

Youth . . . The Golden Age of Opportunity

# YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH  
(U.C.Y.)

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## EDITOR'S CHAIR

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It gives me great pleasure to commend a club for undertaking a task that has been both profitable and helpful to the U.C.Y. organization. Due to the efforts of the St. Josaphat Sr. U. C.Y. of Edmonton a number of young people in the Edmonton Diocese are now receiving the YOUTH magazine. Letters had been written requesting names and addresses of the young people in the parish where no active club was in organization. The response and cooperation from the parish priests was very satisfactory.

Various letters have been received from these new readers. The following are some of the letters received:

Dear Madam:

Thank you for your recent issues of the YOUTH Magazine, which I enjoyed very much.

In our parish at the present moment, we do not have a Parish Priest, so it would be impossible to have or start a U.C.Y. In recent years we did have a small group of girls only, but did not last very long.

I am very much interested in joining a group, but in Nelson there is no one available to help organize and keep together any number of people.

Thank you for putting me on your mailing list, as I enjoy reading the

interesting events that the young U. C.Y. of Edmonton are doing.

From Dianne Bachynski  
of Nelson, B.C.

Dear Madam:

First of all, I would like to thank you very much for sending me complimentary issues of the Youth Magazine. I find it very informative and in some instances very enlightening.

Some of the young people of our parish have talked about forming a U.C.Y. club, but do not have enough information on which to get started on.

From Nadia Petryk.  
of Radway, Alberta.

As seen from the above letters, interest in the U.C.Y. organization has been stimulated. At present the Edmonton Diocesan executive are making plans on contacting these people to begin clubs within their region.

A special thanks to the executive and members of the St. Josaphat U. C.Y. for their endeavor in helping the U.C.Y. organization. Perhaps this could serve as a fine example to be followed in other dioceses. By doing this you will be able to build a stronger and much larger organization in Canada.

May God bless you.

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*Has your subscription expired?*

**PLEASE RENEW NOW!**

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## EACH MAN'S FATE . . .

by Taras Shevchenko

У всякого своя доля  
І свій шлях широкий:  
Той мурує, той руйнує,  
Той неситим оком  
За край світа зазирає,  
Чи нема країни,  
Щоб загарбать і з собою  
Взять у домовину.  
Той тузами обирає  
Свата в його хаті,  
А той нишком у куточку  
Гострить ніж на брата.  
А той, тихий та тверезий,  
Богобоязливий,  
Як кішечка підкрадеться,  
Вижеде децасливий  
У тебе час та й запустить  
Пазури в печінки, —  
І не благай: не вимолять  
Ні діти, ні жінка.  
А той, щедрий та розкішний,  
Все храми мурує;  
Та отечество так любить,  
Так за ним бідкує,  
Так із його, сердешного,  
Кров, як воду точить!..  
А братія мовчить собі,  
Витріщивши очі!  
Як ягнята: — Нехай каже,  
Може, так і треба, —

Each man's fate is special to  
him,  
And his own broad highway;  
One man builds, another ruins,  
Or with eye unsated  
Looks a third beyond the horizon  
Seeking to discover  
What to seize and carry with  
him  
To his grave as booty.  
This man counts as lawful victims  
Kinsmen in his cabin;  
This one, crouching in the corner,  
Aims to kill his brother;  
While another, mild and sober,  
With a pious feeling,  
Stealthily as any kitten,  
Sees when a misfortune  
Strikes you and he slyly buries  
Deadly knife within you.  
Ask no mercy! He will hearken  
To no wife or children.  
And another, rich and generous,  
Builds the churches richly  
And he loves so well his country  
That he sorrows for it,  
And he therefore most sincerely  
Sheds its blood like water,  
And the company all silent

Так і треба! Бо немає

Господа на небі!

А ви в ярмі падаєте

Та якогось раю

На тім світі благаєте?

Немає! Немає!

Шкода й праці. Схаменіться:

Усі на сім світі —

І царята і старчата —

Адамові діти.

І той... і той... А що ж то я?

Ось що, добрі люди:

Я гуляю, бенкетую

В неділю і в будень.

А вам нудно! Жалкуєте!

Йй-Богу, не чую,

І не кричить! Я свою п'ю,

А не кров людськую!

With their eyes wide open  
Like the lambs — say, "Let him  
do it.

It perhaps is needed!"

It is needed! For there is not  
Any Lord in heaven!

You beneath the yoke are fall-  
ing,

And you're still believing

There is paradise above you?

No, there's not! There's not!

Vain's your effort! Just think  
sanely,

All upon this planet, —

Be they Tsars or be they beg-  
gars —

All are Adam's children.

He . . . and he . . . what do I  
matter?

Not a bit, good people;

For I feast and have a banquet  
Sundays and on work days.

Are you bored? Are you com-  
plaining?

Heavens, I don't heart it.

Do not shout! My blood I'm  
drinking,

Not the blood of others!

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*Are you interested in reading a humorous article in  
Ukrainian — — Turn to Page 11*

**"SAM SHYLO WRITES"**

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## **'THE CATHOLIC MOVEMENT' AT COMMUNION BREAKFAST**

by Alexandra Nakonechy,  
Press and Publicity,  
St. Josaphat's Sr. UCY.

### **Communion Breakfast:**

A Communion Breakfast was held at St. Josaphat's Cathedral auditorium on Sunday, September 8, 1963. A group of approximately 35 members and guests attended, enjoying a delicious breakfast and an excellent talk by Father Woloshyn.

Walter Dembicki, sports chairman, acted as master of ceremonies. He introduced the head table, namely: Len Prosko, President of St. Josaphat's Jr.'s; Rev. Father Woloshyn, speaker; John Kowalchuk, Diocesan President; and Marie Witryk, secretary of St. Josaphat's Sr.'s.

### **Diocesan President Outlines Some of the Future Plans:**

John Kowalchuk, diocesan president, gave some of the plans the executive has in mind for the coming year, namely:

1. A conference and an Alumni is planned for November. We hope to have an Alumni formed here and it is hoped to get it started this fall.

2. A UCY Scholarship is to be set up and awarded every year.

3. It is hoped to work out some sort of a handicap system to even things out between city and country clubs when judging for the "Most Active Club" trophy. Another idea is to award a certain amount of money in addition to a trophy which may give the clubs more of an incentive to work for.

### **Father Woloshyn Speaks on "The Catholic Movement"**

Rev. Father Woloshyn of St. Josaphat's Cathedral, spoke to this group on the Catholic Movement.

He stated that the Catholic Church is standing before a very important problem: "How to get the laity interested in the Church". It is the responsibility of every Catholic to make the doctrine of the Catholic Church known everywhere.

How many of us can stand up and defend our faith? How many of us know what the Cath-

olic doctrine is and what it stands for? The Church has many enemies — not enemies who will attack the Church with an army — but enemies who do harm indirectly, through bad TV and radio programs, cleverly written literature, etc. This is the method they use to try to corrupt our people. Therefore we must learn the doctrine of our Church so that we can defend our faith.

Father Woloshyn went on to say that as a Catholic Club we are obligated to perform certain duties which are only proper of a Catholic Club. By our behavior we can show others what the Catholic faith means. He stressed that this is not a social club, and although we can have our socials, we must remember that our main duty is spiritual and we must take Christ's commandment to go out and preach. This is the will of God, of the Church, and now it is the movement of the Catholic Church. Laity must take an active part.

Jesus sent out only twelve apostles, all simple men, and through that we now have 500 million Catholics. Therefore we must have a big crowd. All that is needed is a few people with a sincere desire to work for Christ.

We must also remember that we are a 'Ukrainian' Catholic

club. Our obligation does not end at our Catholic faith, but we must also be interested in our Ukrainian rite. Granted we are Canadians, and we must strive to be good Canadians, but we must also remember that we have Ukrainian blood flowing through our veins, and are obligated to perform certain duties for the Ukrainian Catholic Church. We are a minority group and each year there are fewer old parishioners left. Who is going to take over when they are all gone? Therefore we must become active in our parish now. Join the choir. Or perhaps there is a new Ukrainian Catholic, or a fallen away Catholic in our neighborhood. Why not ask him to attend Mass with you next Sunday?

Remember that everytime you come to Church Christ is asking you to go out and preach. Show Him your gratitude. This is what the Catholic Movement is trying to do. This should be a challenge to you.

### **Carnival: Elk Island Park**

On Sunday, Sept. 8, following the Communion Breakfast, the youth motored to Elk Island Park to participate in a Ukrainian Day Program. This program was sponsored by the Committee of Ukrainians in Canada (Edmonton Branch), as an effort to promote Ukrainian cul-



ture in Canada. One of the features of the program was the laying of a wreath at the Ukrainian Pioneers Monument. Members of the UCY clubs in the Edmonton vicinity were one of the five youth organizations who led the march to the monument along with the Ukrainian Canadian Committee executive.

In connection with this Carnival, Marie Witryk, secretary of St. Josaphat's Sr.'s, represented the UCY as Queen candidate. (Marie was crowned second princess at a crowning ceremony and dance on Saturday, Sept. 14, which was sponsored by the Ukrainian Canadian Committee for the youth participating.)

Following the laying of the wreath a concert was featured at the band shell.

### **Edmonton M.L.A. Speaks on Tri-Culturism:**

Mr. Wm. Tomy, MLA, spoke on Tri-Culturism in Canada. He stated that Canada is no longer made up of two founding races, but has a third element of various racial groups which represent 50 percent of the population in the three prairie provinces. This third racial element cannot be ignored — the minority must never suffer majority rule. He said it is time for Ukrainians to define their attitude toward the bi-culturalism controversy, keeping in mind the importance of their own heritage.

### **Weiner Roast Concludes Day:**

To conclude a full day's activities members and friends of St. Josaphat's UCY enjoyed a weiner roast and singing of songs by the campfire.

## **THE CREATIVE MISSION OF YOUTH**

We are greatly concerned these days about the way we have been wasting our national resources. The material advantages with which God has blessed us have all too frequently been put to uses that were unwise and, as a consequence, we are threatened with the loss of them unless we do something immediately for their conservation.

Some realization has been coming to us that we have been even prodigal

with our human resources, with the result that there has been and there is, an appalling wastage of men and women. Anything is wasted and ruined when it is utilized in a manner that cannot be justified by the principle of right reason. A human life is wasted and ruined when it is not lived in accordance with the Will of God.

If the nation really hopes to conserve the rich resources that it possessed in its young people, it must



begin by helping young people to realize all that is implied in the fact that they are made according to the image and likeness of God. By virtue of that image and likeness, theirs is the capacity to become godly, and godliness is the true destiny of human nature. Each and every one of us was intended by the Creator to be an instrument for the carrying out of His eternal designs. The call to youth comes from on high and is written down in God's Revealed Word. Other calls are siren calls, and youth heeds them at its peril.

God, in His Providence, watches constantly over His children here on earth and manifests continually in and through them His Power as their Creator, their Redeemer, and the Sanctifier of their souls.

Godliness on the part of human beings calls for cooperation with Divine Providence in these three great works. Our vocation, it is to be creative with God, our Creator, to labor unto the redemption of the human race with God, our Redeemer, to become centers whence radiates holiness with God, Who sanctifies our souls.

Youth has a creative mission in this modern world of ours. Today, as in every way of getting old and fettering the spirit of man. The error that lodges so easily in human minds and evil that men do under the sun give rise to modes of thought and action that afflict society with the poison of death and dying. The end would be destruction were it not for the fact that the Power of God always breaks through making itself perfect in the infirmity of those who understand what it means to be made according to His image.

One of the worst effects that modern living has upon young people is to

make them old before their time. They become sophisticated before they have learned wisdom, and life loses its zest for them all too soon. Many different things contribute to this sad state of affairs, such as the speed and excitement of modern living, the diminishing opportunities for quiet and solitude, the mechanization and standardization of everyday existence, the superficiality of much that parades under the name of education. With the multiplication of comforts and conveniences there are fewer opportunities for doing things for oneself. With everything ready-made, from clothing to entertainment, there is little urge to utilize the resources of one's own personality. The result is routine - - dull, deadly routine - routine at work, routine at play, routine even in so-called intellectual pursuits. Little wonder, then, that a look into the faces of so many young people reveals that even before they have advanced out of their teens, the years have come upon them of which they say, "they please me not."

It is said that our frontiers have disappeared, but youth needs frontier living. The emphasis today is on security, but the spirit of youth thrives on living dangerously. The accent is on regimentation, but youth dreams of adventuring in ways that are new and untrodden. Youth, if it really is youth, feels stirring within itself the urge to do things, to make things over, to transform the face of the earth. There is something about modern civilization that tends to thwart this urge.

Now, as a matter of fact, the frontiers have not disappeared. Perhaps one kind of frontiers - - frontier has, but there is no end of other frontiers - frontiers of mind and soul and the spirit, beyond which adventure be-

kons. There are thrills to be had even in the midst of the whir and the din of contemporary living, if one has the courage and the ability to live as a free and unfettered human being, if one's creative abilities have been de-

veloped and not allowed to atrophy.

Submitted by Toronto Diocese

From: "The Mission of Youth in Contemporary Society" by George Johnson.

## SASKATOON — A City of Weddings . . .

1963 may be remembered for different reasons by UCY members, however in Saskatoon '63 will go down as the year that set a record for the number of club stalwarts who were married. It was touch and go as to which club would win the matrimonial race, however the final total shows four couples from St. George's and three couples from Sts. Peter and Paul Clubs exchanged marriage vows.

To a casual observer it would seem that there is no fraternizing among members of the two Saskatoon clubs, as not one of the seven brides picked her man from the other club! The chronological order of weddings went something like this:

May 18: Marcy Burlack and Don Bobyn of Sts. Peter and Paul. Marcy served as Club secretary, while husband Don was a former president. Don graduated from the U. of S. College of Engineering this year, and

he and Marcy are presently residing in Edmonton.

May 25: Louise Choma and Jerome Cheypha of St. George's. Louise was club treasurer for the past several years, while Jerome was a former club member. They too, have left our fair city to live in the home of our beloved Roughriders — Regina.

June 1: Shirley Huculak and Ed Romanko of Sts. Peter and Paul. Both Ed and Shirley are long-time members of the U.C. Y. Shirley will be remembered as the 1963 Provincial UCY Carnival Queen. Her picture appeared on the March issue of the Youth.

June 8: Iris Zarubiak and Orval Natyshak of St. George's. Iris was one of the willing lunch committee assistants for the past two years, while Orval served as club president as well as diocesan president.

June 15: Olga Woloschuk and Andy Sereda of St. George's. For the past two years Olga was secretary at St. George's, while Andy's principal duties consisted of seeing that Olga got home on time after meetings! Andy and Olga now make their home in Kerrobert where he is district Ag-Rep.

July 20: Marianne Cherneski and Lionel Lorrence of Sts. Peter and Paul. Both active members of the club for several years, Lionel is noted for his prowess on the broomball circuit. Adventure - lovers these two, being the only couple who are trailer home owners.

October 12: Iris Halibura and Al Sloboda of St. George's. Iris has been the club's lunch committee director for the past two years, while Al has usually been drafted into kitchen duty as well. Who says everything is bad about K.P.? Al and Iris will make Saskatoon their home after marriage.

Orval Natyshak,  
Diocesan Correspondent

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Time is that endless interval between one pay day and the next.

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The best way to make your dreams come true is to wake up.

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There can be no rainbow without clouds and rain.

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## A MANAGER'S CODE OF ETHICS:

Although this code of ethics was written for a businessman, it applies to every one of us in the activities of our life. How many of them do we practice?

1. I will give credit freely to others for their accomplishments.

2. I will control my temper.

3. I will abjure sarcasm toward anyone and anything.

4. I will be courteous.

5. I will be tolerant of a person's race, colour, creed, accent, conformily, idiosyncrasies and faults.

6. I will be prompt.

7. I will hide my conceit, arrogance and complacency.

8. I will not tamper with the truth.

9. I will express myself concisely, clearly and completely.

10. I will eliminate dirty language and avoid swearing.

11. I will be sure I like my work.

12. I will be generous toward the manual worker whose productivity affords me my managerial position.

13. I will do my job quietly, using the wisdom and spirituality I have acquired.

—Author Unknown

Submitted by:

Orval Natyshak,  
Saskatoon Diocese



## JUST FOR TODAY — — —

Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for 12 hours that would appall me if I felt I had to keep it up for a lifetime.

Just for today I will be happy. This assumes to be true what Abraham Lincoln said, that "Most folks are as happy as they make up their minds to be."

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my "luck" as it comes, and fit myself to it.

Just for today I will strengthen my mind. I will study. I will learn something useful, I will not be a mental loafer, I will read something that requires effort, thought and concentration.

Just for today I will exercise my soul in three ways: I will do somebody a good turn, and not get found out; if anybody knows of it, it will not count. I will do at least two things I don't want to do — just for exercise, I will not show anyone that my feelings are hurt;

they may be hurt, but today I will not show it.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, not find fault with anything, and not try to improve or regulate anybody except myself.

Just for today I will have a programme. I will not follow it exactly, but I will have it. I will save myself from two pests, hurry and indecision.

Just for today I will have a quiet half hour all by myself, and relax. During this half-hours, some time, I will try to get a better perspective of my life.

Just for today I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

— Author Unknown.

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Downstairs: "Didn't you hear me pounding on the ceiling?"

Upstairs: "Oh, that's all right. We were making a lot of noise ourselves."

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## SAM SHYLO WRITES

Від "Поступ" о. Іжик пише Містер Ридактор!

Приїхав я недавно до Вінніпегу. На сіенарським стешіні побачив я щось дуже інтересного. Там було тисячі народу. Всі мали причіплювані українські синьо-жовті рибон — блю енд елов. Я сі так утішив, бо думав, жи юш Україна повстала. Але мені один грубий містер пояснив, жи то є Блю Бомберс. Цалий трин людей їде до Торонта на Грей Кап. Трин і всі люди мали юкренієн кольор. Я теж хотів їхати, але не мав тикета. Мені сказали, жи я то всьо мџу видіти на телевижин.

У суботу 28 нозембра пішов я до реставрану, заордирував си великий/динер і дивився на телевижин, як Блю Бомберси грали з Тайгер Кецами. Я си то дуже лайкував. То був такий файт, як за небіжки Австрії на тальянським фронті. Кужен був убраний в гелму. Поставали в дві шварлінії, як на войні, на фронті. По середині стояла бомба (м'яч).

І дивлюсі, а жовняри з піршої шварлінії зійшли на бік, станули до купи, голоза до голови, тільки видно було, вибачте за слово, їх... плечі. Так колись вівці на полонині збігали-

сі до купи, як вовка увиділи. Я си так подумав, жи вони радяться, як починати файт. Вони скоро порадилисі і райдевей вибігли на фронт і вставилисі знов у шварлінію. Один, жи був по середині, високий хлоп, але ему зі заду висіла сорочинка, як малому бойсикові в Старому Краю. Він злапав тоту бомбу (м'яч) у руки, зігнувсі. А другий, жи стояв зі заду, піднев йому тоту сорочинку і відтягнув бомбу і почав з нею втікати. Цала друга шварлінія кинуласі на него, звалила його на землю і щось десять хлопів на нього попадали.

Думаю си, юш певно йому приїде капут. Але на шістія прибігли два панки, жи їх звук рефереї, їм сорочинки теж висіли, але з переду. Вони почали свистати. Там-ті повставали і побігли знов на фронт і вставилисі знов у шварлінію. Потім один почав тоту балу копати. В реставранті всі почали кричати. Я теж крикнув не самовитим голосом, бо сусід, жи сидів коло мого столика, копнув мене в саму кістку. Бас реставрану, як почув мій крик, вискочив зза бари, почав плескати в долоні і кричати: "тачдавн"!, "тачдавн-" А мій сусід злапав батлю і по-

чав бігати по реставрані, як попечений.

Файт на теливижин закінчився. Наші Блю Бомберси, ті жи мають юкреніяна флегу, блю енд голд, войну виграли. Вони дістали Грей Капп. Тайгперс Кацци з Гемолтону рограли. Я був дуже геппі. Бо наш український кольор горою.

У неділю наші бомбардовці вернули до Вінніпегу. Я був на Вінніпег Айріні. Всі люди так кричали, так витали, якби вони цалий світ завювали. Я теж сі

тишив. А знаєте чому? Тому, жи Вест побив Іст. Вест виграв, а Іст програв. То є добрий знак.

Я вірю, жи не тільки у футболі Вест переміг, але і у світовім файті Вест виграє форшюр. І тоді форшюр повстане індипендент Україна. Блю еднелов кольор буде знов горою. А Грей Капп лишиться на завсідидля народів з Вест!

Гуд бай!

А той нишком у куточку  
СОН

## LEARNING HOW TO PRAY

The most important and necessary contribution that every man is called upon to make to the cause of his salvation is prayer. Without prayer, in some form or other, no man who has attained the use of reason can for very long conquer temptation, remain free from sin, and perform actions that are pleasing to God.

To perform any supernatural action, we need the grace of God; and the ordinary way to get the grace of God is by prayer. This is the meaning behind the cryptic axiom of St. Alphonsus and many other saints: "He who prays will infallibly be saved; he who does not pray will infallibly be lost."

There are two chief types of prayer: vocal prayer, or the prayer of the lips; and silent prayer, or the prayer of the mind.

The most common and best known type of prayer is vocal prayer. It is called "vocal" because in it we make use of the voice, or vocal chords, as for example when we recite the rosary or a litany. Of course, the attention of the mind and the sentiments of the heart must accompany our recitation of vocal prayer. However, it is the use of the voice that is most noticeable in this type of prayer and hence its name.

Silent, or mental prayer is made simply by raising the mind



and heart to God without speaking words aloud. This is a most fruitful and necessary form of prayer. The saints and all spiritual writers agree that mental prayer must be the beginning of every serious effort to draw closer to God. Any person who wishes to reform his life should know that his efforts will be ineffective and short-lived unless he takes up the practice, in some form or other, of mental prayer.

Unfortunately, this inescapable principle of Christian teaching is put into practice by too few of the many who profess a desire to advance in the practice of virtue and the love of God. It is true that quite a few good people do practice some form of mental or silent prayer, for example while reading spiritual books listening to sermons, attending Mass, visiting our Lord in the Blessed Sacrament, sometimes even when riding in their automobiles or street cars, buses, or trains. It does not matter that they have read no formal treatises on mental prayer or meditation; they profit a great deal by their practice. But there are many more who rarely do anything other than recite a certain number of vocal prayers.

We will deal with silent or mental prayer in three stages: (1) what it is; (2) its advan-

tages and (3) how to make it.

### **Explanation of Mental Prayer:**

Mental prayer may be defined as: a familiar and loving mental talk with Almighty God. In other words, we can say that is the conversation of the soul with God on matters that promote mutual love and union.

This idea can be brought out by a little example. A young boy had often watched his father pick up the receiver when the telephone rang. Before beginning a conversation, his Daddy would say: "Hello, this is Mr. Jones speaking." One night as the same little boy knelt beside his bed to recite his night prayers, he began: "Hello God, this is Johnny speaking --- Our Father Who art in heaven." Although the above is from the lips of a child, still it vividly exemplifies a great truth. Mental prayer is nothing else than a childlike conversation between ourselves and God. Simplicity and familiarity, therefore, should be the keynote of the time spent in this manner of praying.

At times the actual exercise of mental prayer is avoided or made to appear difficult because of various false notions concern-

1. It is not scholarly or philosophic pondering of some thought or idea. If this were

true, mental prayer would become hard, difficult, sterile, tiresome and dry.

2. Mental prayer is not some sort of a vision or divine things, neither is it a strained endeavor to use our imagination as a spiritual motion picture machine whereby we envision God as if He were present vividly and tangibly before us. Such efforts could easily lead to nervousness and excessive strain.

3. Again, mental prayer is not to be so ceremonious, so punctilious that we are compressed and cramped as it were within the confines of a straight jacket of formalism. Method is good but, after all, it is only a means to help us converse with God.

#### **Advantages of Mental Prayer:**

Any businessman who wishes to be a success must of necessity take inventory from time to time of how he stands in the business world. The stock on his shelves must be checked. The condition of his books must be examined. An appraisal of the good and bad qualities of his concern must be made.

The greatest business in life for you and me is to save our immortal souls and make a success of ourselves in the sight of Almighty God. Very easily the weakness of our nature and the subtle yet powerful pull of tem-

tation can be forgotten in the humdrum of daily living. The treachery of the world and the snares of the devil are apt to go unnoticed. As a consequence individuals can easily run the risk of being surprised and overcome in the great work of their salvation. Mental prayer opens our eyes to the dangers, to the means, and to the helps that are necessary for salvation. As a daily spiritual inventory it enables us to realize exactly how we stand in the sight of God.

When our Lord was down here on earth, He told the parable of the talents. Before going on a journey, a very wealthy man placed ten, five and two talents respectively into the care of three servants. These talents they were to invest for profit. On returning, the master demanded an account of their stewardship. The first two had doubled the money given them. The last one did nothing with his talent. He buried it. As a consequence the master was angry with him.

The same can be applied to the talent of our mind. God wants it used not only for worldly thinking and planning but also as a means to increase spiritually in His service. Mental prayer, therefore, is nothing else than the profitable employment of the great faculties of

our soul, i.e. mind and will in a familiar and loving conversation with God.

Everyday experience shows us how the thoughts we put into our mind work out in the actions of our daily life. If I look upon someone as a person to be admired and respected that is exactly the way I will treat him. On the other hand, if I consider someone as inferior and incom-

petent, that too, is the precise way in which I will treat that particular individual. Mental prayer puts into our mind the proper spiritual thoughts that enable the deeds and business of daily living to work out into God-centred actions.

(to be continued)

from: "Learning how to Pray"

by G. Breitenback, C.S.S.R.

## WHAT'S YOUR FREEDOM SCORE?

Too often we speak of Freedom in big, abstract terms — freedom of speech, press, assembly, religion. But Freedom can also be measured in many specific, everyday ways. Below, for example, are ten questions; see how many of them you can answer, "Yes."

1. Have you ever moved your home from one city to another, or even to another house in the same community.
2. Have you ever quit your job for a better one?
3. Have you ever collected vacation literature and talked over where to go — mountains, seashore, Europe, etc. — before taking off?
4. Have you ever "shopped the ads" — compared prices and models of several competing products — before deciding which to buy?
5. Have you ever placed a want ad to

announce some goods or services which you wanted to sell?

6. Have you ever bought something, then taken it back?
7. Have you ever charged a purchase, or bought on installment?
8. Have you ever decided to fight a traffic ticket?
9. Have you ever sounded off about politics at a party?
10. Have you ever run for office or campaigned for a political candidate of your own choice?

Count your "Yeses." Then stop and think for a moment about this: If you lived behind the Iron Curtain, your score on this little quiz would probably be zero. Yet this sampling suggests only a few of the many freedoms we enjoy every day.

—From: William I. Nichols in  
"This Week" Magazine

Submitted by Saskatoon Diocese



## THERE ARE NO LAYMEN

There is no such thing as the laity if by "laity" is meant people who do not have a religious vocation, says Joseph A. Breig, an author, columnist and assistant managing editor of the *Sleveland Catholic Universe Bulletin*.

In recent talks to lay organizations, Breig emphasized that everybody has a religious calling. He quoted Pope John's address to the first session of the ecumenical council.

The Holy Father, Breig noted, said that everybody has the duty of "tending ceaselessly toward the attainment of heavenly things."

Pope John added that this is true not only of individuals but of "individuals united in society," who must organize the world to help people to achieve spiritual perfection in full human development.

Thus, said Breig, in the real sense there is no such thing as a layman or a lay woman — and this fact is rapidly being more widely understood both in the Church and in the world.

Every human being, said Breig, comes into the world with a mandate from God not only to perfect himself, but to do so in large part by perfecting his environment through service to others.

"If that isn't a religious vocation," said Breig with a touch of humor, "I can't imagine that in the world it is."

The work of Christianity in the world, he said, has been dreadfully hampered for centuries by the notion that it is something for a handful of clerics to take care of while the rest of mankind goes about its secularistic concerns. Breig said:

"Now, however, we are seeing a new vision. Pius XI told Christians that it is their duty to 'transfigure all things in Christ.' Pius XII gave the laity the mission 'to consecrate the world.'

"When this is sufficiently realized by enough people, Christianity will begin to make tremendous progress in making the kind of world that will be a real home for all human beings.

"There will always be distinctions, of course, among vocations. But I wish we had some new words — at least a new word for laity. The laity are the people of God, the Christian community.

"Not only are they called to the Christian service of God and man — they are consecrated to it through the Sacraments — Baptism, Confirmation, Penance, Communion, Marriage.

"They are living in these Sacraments and through these sacraments Christ is living in them so that they are His Mystical Body.

"When you look at people like that, when you see yourself in that light, how can you possibly suppose that you have anything other than a religious calling?

"For instance, I dislike to hear people saying they 'were married by' Fr. So-and-so. They weren't. They married each other, and they conferred the Sacrament of Matrimony on each other. They are constant channels of grace to each other in the mystery of marriage which St. Paul compared with the union of Christ and His Church.

"A man and wife, therefore, are living in a sacramental state of which **they are the ministers** to each other. If that isn't a religious state and a religious calling, what is it? If we see ourselves living in marriage as a Sacrament and a religious consecration, don't thinks like divorce or chas-ing around suddenly become absolutely ridiculous? Doesn't the stage notion of marriage become preposterous? Don't we feel sorrow for people who know so little about what love is, and marriage is? And if we see ourselves each state of marriage, won't we do in the sacramental, minister-to-each-an **enormously better job of rearing** our children and preparing them for marriage, if that is their calling?"

Breig said he thinks there would be a lot more vocations to the priesthood, the sisterhood and the brotherhood, if the sacredness of marriage were widely realized. He explained:

"What we call the religious vocations will be much better understood and appreciated if our homes are made into sanctuaries, as they should be — if they become what St. Augustine called them: the Church in miniature."

The 'religiousness' of everyone's calling, Breig said, extends into every field of life. He said:

"We should see our occupations as opportunities for religious Christian service of God and man. A physician is all wrong, if he's a doctor just to make money; money should be a by-product of his service to the ailing — of his corporal works of mercy. And this goes for every occupation. An auto mechanic should see himself primarily as one who sees to the safe and happy transportation of his fellow images-of-God. He must be paid, and paid well, for his services, because he and his family have needs which must be met, and in meeting those needs, he is serving the likeness of God in himself and his wife and his children. But he should never think of the money as the prime thing — only as the secondary thing. What comes first is service to mankind in the vocation o which God has called him as one of God's children who must in Pope John's word, 'tend ceaselessly toward the attainment of heavenly things.' "

—From: Redeemer's Voice  
April, 1963

Submitted by Saskatoon Diocese

## THE GREATER MAN, THE GREATER COURTESY

The fashionable resort dining room at White Sulphur Springs was crowded one summer evening in 1867 when a little group entered, headed by a gray-haired man of distinguished military bearing. The diners were seized with a fit of uncertainty as they recognized their beloved Gen. Robert E. Lee. Should there not be some demonstration? None dared start it, well knowing how he shrank from display. But as he advanced into the room, a sud-

den spontaneous movement swept the whole company to its feet; and all stood silently, many with tears in their eyes, until he who bore the South's defeat so nobly had taken his seat.

Lee was campaigning to get his people to accept the inevitable, to alchemize the bitterness following the War Between the States into sometsing sweet, if not love, then courtesy. On this occasion at White Sulphur Springs there was a party of Northerners pres-



ent including Andrew Gregg Curtin, war governor of Pennsylvania. Their manner had not been friendly, and the Southerners had looked on them with animosity and suspicion.

"Have any of you made the acquaintance of that group over there?" asked Lee when he saw the governor in the ballroom later. "Have they been welcomed?"

"No," the young ladies who surrounded him told him. "No one knew them."

"Can no lady introduce me?" the general insisted. No lady could. It was their duty to be hospitable to strangers, he reminded them. There was no response.

"Then I shall introduce myself," said Lee, "and I will be glad to pre-

sent any of you who will accompany me."

Finally Christina Bond, one of the young ladies, said hesitantly, "I will go, General Lee."

Halfway across the room, she asked the question that was in all their hearts. He had been preaching tolerance, but how, deep down, did he feel? "General Lee, have you never felt resentment toward the North?"

The general stopped under the radiance of one of the crystal chandeliers to answer. Solemnly he told her: "I believe I may say, speaking as in the presence of God, that I have never known one moment of bitterness or resentment."

—From: "The Springs of Virginia"  
by Perceval Reniers

Submitted by Saskatoon Diocese

## HAVE YOU A PROBLEM?

**I have observed that some of our U.C.Y. members are sitting in cars during mass. Is this not wrong?**

It definitely is wrong and also a sin to do so. It also reflects a bad impression of your club and parents. Your spiritual director and parents should insist that these members attend the entire mass. A discussion on this subject should be held during one of your meetings.

**My girl friend wears too much make-up. How could I discourage this?**

When you are in public with her remark on the beauty and natural appearance of another girl who wears make-up moderately. If she does not get the hint then find yourself a girl who knows how to dress right.

**My boy friend only goes to confession and Holy Communion once a year. I have my doubts on whether he will make a good husband.**

Give him a good example and encourage him to receive the sacrament with you. If he really will not do so then I agree with you that he is indeed a bad risk for a husband.

**My mother disapproves of my girl friend. Is it fair that she does this?**

If you are only a teen-ager and she has good reason for doing this then she has every right. Why does she disapprove? Does she drink, called a flirt, or have a bad reputation? These are all bad qualities and your mother is only interested in you not following her bad example. Have a frank discussion with your mother.